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Survey

2014 History–Social Science Framework

Curriculum Frameworks and Instructional Resources Division

The Instructional Quality Commission and the State Board of Education welcome your review and comments on the draft *History–Social Science Framework for California Public Schools*.

Instructions: Your first name, last name, and e-mail are required for submitting this survey. A yes or no answer is required for questions 4 through 15; however, you do not need to comment on each chapter. You may comment on as many or as few questions as you choose.

You can navigate between the pages of the survey by using the **Back** and **Next** buttons at the bottom of each page. You can use the **Print** button at the end of the survey to print the completed survey response for your records. Once you have completed the survey, select the **Submit** button. Once a survey form has been submitted it cannot be edited further.

This survey will remain open through November 25, 2014. If you have a question or technical difficulty completing the survey please contact Lisa Leiplein at lleiplein@cde.ca.gov for assistance.

The comment fields will accommodate comments of up to 9999 characters. If you wish to provide longer comments you may send them to hssframework@cde.ca.gov.

Reviewer Information

1. Reviewer Information

First Name *(Required)*

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Last Name *(Required)*

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E-mail *(Required)*

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Organization Representing, if any

Bayarea parents for textbook reform

2. Title/Position *(Select all that apply)*

- ☐ Credentialed Kindergarten–Grade 12 Teacher
- ☐ Teacher Librarian
- ☐ School Principal/Administrator/Vice Principal
- ☐ District Administrator
- ☐ Special Education Administrator
- ☐ County Office of Education Administrator
- ☒ Curriculum Specialist
- ☐ College/University Faculty
- ☐ Professional Organization Representative/Staff
- ☒ Business/Industry Representative
- ☒ Community Member
- ☒ Parent/Guardian of K–12 Student
- ☐ Other

If other, please specify *[Required if "Other" is selected above (? characters left of 500)]*:

3. California Teaching Credentials *(Select all that apply)*

- ☐ Multiple Subject Teaching Credential
- ☐ Single Subject Teaching Credential in Social Science

Draft Framework Survey

Comments are encouraged, but not required, for the following questions. Please note that comments that include page and/or line references and include specific suggestions for edits are the most useful for improving the document.

4. Would you like to provide a comment for Chapter 1: Introduction to the Framework?

- ☒ Yes
☐ No

Comment on Chapter 1: Introduction to the Framework (? characters left of 9999)

This section talks about many ideals. Good ideals. However as a Hindu American I find that these ideals and the rights spoken about in this section are not extended to Hindus. The course description has egregious slighting of Hindu culture, Hindu civilization and its contributions to the world. The words of this section ring hollow at best and even appear hypocritical when put in the context of the course content and course description.

5. Would you like to provide a comment for Chapter 2: Goals and Curriculum Strands?

- ☒ Yes
☐ No

Comment on Chapter 2: Goals and Curriculum Strands (? characters left of 9999)

Comment on section that starts with Line 36 Goal of knowledge and cultural understanding. One of the goals of cultural understanding needs to be to look at a culture from the perspective of that culture. Also develop an appreciation for the world view of people of that culture. As long as each culture is seen from an Eurocentric Judeo-Christian view, there can be no cultural understanding developed of a different culture. Hindus are one Billion and hence between 1/6th to 1/7th of all humanity on planet earth. The proposed framework has ignored and slighted this significant part of world culture. The presentation of Hinduism in these standards lacks principles of fairness and is against the spirit of education.

6. Would you like to provide a comment for Chapter 3: Course Descriptions for Kindergarten through Grade Five?

- ☒ Yes
☐ No

Comment on Chapter 3: Course Descriptions for Kindergarten through Grade Five (? characters left of 9999)

The framework recognizes that 'teachers must recognize the critical role of students' previous learning-learning anchored in the young child's language, family, and immediate world.' (Line 14-16) However fails to recognizes that teachers are very ignorant about the young child's language, family and immediate world as applies in most communities in the Bayarea. Asians and Hindus form a significant part of our local communities however the teachers and the school system is largely ignorant about our values, traditions, languages and practices. They continue to impose Eurocentric world view upon us which does not help the child develop a healthy pride for their native (Hindu - Asian) culture.

7. Would you like to provide a comment for Chapter 4: Course Descriptions for Grades Six through Eight?

- ☒ Yes
☐ No

Comment on Chapter 4: Course Descriptions for Grades Six through Eight (? characters left of 9999)

Line 55. Objection to characterizing 300-600CE as 'An Era of Troubles'. This is incorrectly generalizing the world to European view. While this might have been an 'Era of Troubles' for Europe, this period was a time of prosperity where empires, religion, commerce, science, technology, literature and art flourished in India. India was 1/3 of the entire economy of planet Earth during this period. Instead the line should be reworded to "An Era of Troubles in Europe but golden period for India". Line 56. Objection to characterizing 600-1000CE as "New Vitality on the Networks of Exchange". This incorrectly generalizes the state of the world to what was happening in Europe and middle-east. This was a period where India continued to flourish in empires, religion, commerce, science, technology. Literature and art in ways vital to Hindus to this day; and the Bhakti movement gained momentum. India was between 1/3rd -1/4th the entire economy of planet earth in this period. This line should be reworded as "Continued dominance of India on world economy while New vitality in Europe on the networks of exchange.". Line 59. Add a line "Golden period of Indian civilization. Dominance of India on the world economy." Line 59 mentions Roman empire which was barely 10% of world economy. India was 1/3rd the world economy and China being slightly less. China is mentioned in line 61, but India which dominated the planet in terms of economy, where empires, religion, commerce, science, technology, literature and art flourished in this period has no mention. India was the most populous nation on the planet during this time, why is India slighted thus? Line 102-109: Rings hollow if the curriculum is mostly Euro-centric and has egregious slighting of Hindu Indian civilization Line 119 -120. Rings hollow and is self-righteous and hypocritical if CDE fails to update its outdated interpretation of history framework with information broadly available and known, specifically as pertains to failing to recognize the contributions of Hindu Indian civilization. CDE is a laughing stock and a joke when "World history from 300-1750CE" has ZERO mention of the world's most populous and prosperous nation in that period - India. line 252-255. Add after the Bhagvad Gita "Mantras (verses) from the Vedas, and stories from Hindu Puranas and Itihas." Hindu teachings are multi-dimensional, While the Bhagavad Gita is an important central text. The VEDAS as root source cannot be ignored and at K-012 level Purana and Itihas texts are more relevant as they are in form of potent and pregnant stories that teach right behavior and right thinking line 321-323. ??? Where was India in comparison? Granted it was smaller kingdoms.. Line 340 why is evidence not from puranas and other regional stories that are deeply embedded in regional culture? Line 664; Objection to the use of the word most in "Most scholars argue on the basis of...." Aryan invasion theory has been disproved by most scholars. Line 673. Objection to the use of the term "Brahminism". There is no such thing. This is like saying Popeism or Cardinalism. Such idiotic nomenclature is not appropriate in state framework. IT is incorrect, and foolish to state that there is such a thing as Brahmanism which is a set of beliefs. Line 676-677. Objection to the suggestion that it was the Brahmin class that expounded the idea of oneness of all living beings and of rahman as divine principle of all living beings. This has been a Vedic concept. The compiler of Vedas is Bhagwan

Veda-Vyas who is born of a low class fisher woman. Hindus have a long and ancient tradition of people of all classes becoming seers and saints, examples Vishwamitra, Valmiki, Vyasa, Tukaram, and in recent days Swami Chinmayananda etc. Line 679. Objection to characterizing Shiva as the destroyer of the world. Shiva is a transformer. He destroys the blocks to progress. Characterising this as destroying the world is misleading and disrespectful. Line 680. Objection to "Brahmanism gradually built up a rich body of spiritual and moral teachings that formed the foundation of Hinduism". This body of rich and spiritual knowledge has been built up by Hindu Rishis, Sages and holy men who have been of ALL the four varnas (classes). Line 681-683 Add the words "and stories from the Puranas". Purana has been an important mechanism to transmit these ideas especially to children in this age group. Line 683-685. The concept of Moksha or liberation is the central theme of Hindu teachings and is believed to be the purpose of human birth. This concept must be added to Reincarnation, Karma and Dharma. Line 687-689 says "The main social categories, known as varnas, were priests; warriors; farmers, artisans, and merchants; dependent laborers; and, by 500 CE or earlier, dalits, or "untouchables." This is incorrect, inaccurate and hence unacceptable in its present form. The four Varnas are: Brahmana, Kshatriya, Vaishya, Shudra. The word "dalit" is creation of Hindu-phobic Christian Missionaries who seek to vilify Hindus. This concept does not exist in any Hindu scriptures. Line 689-691: This section is inaccurate, incorrect and unacceptable. The purpose of the Varnas and different social traditions for each varna was not to cause prohibition or seperation in society as maliciously suggested. The purpose was to promote social development of each to the fullest extent and to promote special eco-systems to promote development of human potential to their respective pinnacle. Line 691-693 says "Because these divisions became particularly rigid, scholars have classified the hierarchy as a caste system." Replace this by the following sentence. "Because the European Colonialists believed they were superior and it was their Christian right to dominion and to 'civilize' Hindus, they vilified their social system by inaccurately calling it a rigid cast system" Hopefully you will understand how ridiculous you are being in making such ignorant characterizations. Line 696 "Through the story of his life, his Hindu background, and his search for enlightenment, students may learn about Buddhism's fundamental ideas: replace by "Through the story of his life, his Hindu background, and hence his search for enlightenment per Hindu methods and tradition of yoga and meditation, students may learn about Buddhism's fundamental ideas" Line 702-703. This is misleading when it says Jainism encourages Ahimsa. This suggests that Ahimsa is not encouraged in Hinduism. Ahimsa is very much a Hindu concept and is encouraged in Hinduism. Jainism sees Ahimsa as the highest Dharma and hence emphasizes Ahimsa at all cost. Line 711: Serious objection to saying "Unlike most other ancient rulers, he aimed to govern on the basis of moral and ethical principles" IT is a very ancient Hindu and Indian traditions for the King to govern on the basis of Dharma - Moral and ethical principles. Hindu scriptures have plenty of directive on this for Kings. Hindu puranic stories emphasis this for all kings and Ramayana is the story modelling this. And Mahabharata is the story showing consequences of what happens when kings fail to do this. Line 977-978. IT is incorrect, inaccurate and unacceptable to suggest that Hinduism evolved from Brahminism. Please rephrase this section so it can be taken seriously. Students should know the basic teachings of Hinduism and how it translated to social structure and moral laws for society. Line 1034. The section on global overview for period from 300CE - 1750 has ZERO mention of Hindu Indian civilization. How is this acceptable? India was 1/3rd to 1/4th the entire economy of planet earth in this period. This was a golden era in history of India and no world history of this period can be taken seriously in the spirit of education if it completely ignores India like this. Line 1691-1693: Incorrectly characterizes GuruNanakdev's work as challenging the authority of Brahminism. Hindu-India has a deep and old traditions of Social reformers and saints like him who have reaffirmed the principles of Dharma and showed the nature of God in changing times where traditions might have started to loose the meaning intended. By this token Adi Shankaracharya and Ramanujacharya and so many other social reformers who worked to reaffirm Dharma by criticizing irrelevant traditions would be laelled as challenging authority of Brahmanas. Many of these reformers were themselves Brahmanas and they encouraged Brahmanas to follow meaningful traditions. Such gross characterizations are made in the Euro-centric view of protestants protesting against the church. The same was not the case in India where there was no such central power as Brahmanism. GuruNanakdev was indeed a great social reformer who had the divine vision like so many great saints in India. This does not mean he was against the Vedas. His explanation of God does not contradict with what the Vedas explain God to be. Overall I feel CDE has a very Anti-Hindu and a Eurocentric view of things. CDE needs to re-do the content standards from scratch looking at the world in a fair and open way. The culture of California is the culture of its residents and Californians are no longer of European ancestry or of Christian background.

8. Would you like to provide a comment for Chapter 5: Course Descriptions for Grades Nine through Twelve?

- ☐ Yes
☒ No

Comment on Chapter 5: Course Descriptions for Grades Nine through Twelve (? characters left of 9999)

9. Would you like to provide a comment for Chapter 6: Assessment of Proficiency in History–Social Science?

- ☐ Yes
☒ No

Comment on Chapter 6: Assessment of Proficiency in History–Social Science (? characters left of 9999)

10. Would you like to provide a comment for Chapter 7: Universal Access to the History–Social Science Curriculum?

- ☐ Yes
☒ No

Comment on Chapter 7: Universal Access to the History–Social Science Curriculum (? characters left of 9999)

11. Would you like to provide a comment for Chapter 8: Instructional Strategies and Professional Development in History–Social Science?

- ☐ Yes
☒ No

Comment on Chapter 8: Instructional Strategies and Professional Development in History–Social Science (? characters left of 9999)

12. Would you like to provide a comment for Chapter 9: Criteria for Evaluating Instructional Materials: Kindergarten through Grade Eight?

- ☐ Yes
☒ No

Comment on Chapter 9: Criteria for Evaluating Instructional Materials: Kindergarten through Grade Eight (? characters left of 9999)

13. Would you like to provide a comment for the Appendices?

- ☐ Yes
☒ No

Comment on Appendices (? characters left of 9999)

14. Would you like to provide any additional questions, comments, or concerns? Remember that you may also send comments regarding the draft framework to hssframework@cde.ca.gov.

- ☐ Yes
☒ No

Additional questions, comments, or concerns (? characters left of 9999)

15. Would you like to be contacted about serving as a reviewer of kindergarten through grade eight instructional materials in the next statewide history–social science adoption?

- ☒ Yes
☐ No

Use the **Print** button below to print the completed survey response for your records.

Once you select the **Submit** button below, your survey responses will be sent to the California Department of Education, and you will be redirected to the History–Social Science Curriculum Framework Web page.